THE PACIFIC

A religious and family paper

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Bade Prof WF 24aug04
Pacific Theological Sem

BE THOU MY GUIDE!

O ports beyond the ports of time,
O fair abodes of glowing spheres,
O deeps profound, O heights sublime,
O morns of holy atmospheres,
O orbs remote of glorious light
That here but faintly meet my sight!—

Towards you my bark of life is turned,
The morning light is on the prow;
Fair shores await thee undiscerned,
Ports that no dreams discover now;
And in horizons near and far,
There shines for thee the polar star.

* * * *

O Polar Star, be thou my guide
Where'er my duty bids me go;
There is no sea nor ocean tide
Where thy fair lamp shall cease to glow;
And thou wilt rightly lead my bark
O'er seas mysterious and dark.

—Hezekiah Butterworth.

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THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Thursday, June 2, 1904

THE AGE LIMIT.

When some of the sons of Sophocles, jealous of the attentions given by him to a grandchild who was the offspring of a child of his second wife, sought, by the charge of dotage and incapacity to deprive him of the management of his property, the aged poet read, as his only defence, his "Oedipus at Colonus,"—a composition of beauty and worth, which had been wrought out about the time of the accusation. As soon as they had heard it, the learned judges arose and dismissed the case, and accompanied the aged poet to his home, showing him there and elsewhere the greatest respect and honor.

It would seem that they who decided at the recent general conference that certain bishops of the Methodist Episcopal church should be placed on the retired list, although acting with the best intentions, did not allow in evidence the achievements in their old age of some of these bishops. Certainly, if considered, they were not regarded as of sufficient weight to over-balance the reasons for their retirement. To several of them retirement came somewhat as a surprise, and it was to all a painful experience. The "Northwestern Christian Advocate," while holding to the view that the conference acted for the best, or believed that it did, says : "Yet sincere regret fills many hearts. These bishops were all honored and loved and were worthy of the confidence of the church which they have served so long and faithfully. Thousands will be slow to believe that their retirement was a necessity. While they were all past seventy, not one of them was so impaired in mental vigor as to imperil any interest of the church, and if physical weakness should hinder them from doing as much as in former years, there is no doubt that their matured wisdom and experience would have enabled them to be of service for several years to come."

A determined effort was made on the part of some of the friends of Bishop Foss to keep him in the harness for another quadrennium. As soon as the action was anticipated, powerful remonstrances came from the East, in which it was stated that the Bishop was just at his best in achievements in the bishopric, and undoubtedly would be at that for four years more if allowed to continue. The judges did not, however, as did those who sat in judgment on Sophocles, arise and dismiss the case. The works of his old age were not regarded as sufficient to more than balance all that was urging his retirement.

But painful though this experience has been to men who were anxious to continue actively in the work of the ministry, it is pleasant for all Christian people to know that they will be comfortably provided for during life, and as advisory members of the Episcopacy of their church, will continue to exert a large influence for good.

Their retirement is, however, of far-reaching significance. It links itself with that movement which is everywhere pushing out the older man to make room for the younger—and frequently without due estimate of the value of the older. And this, not only in the ministry, but in every department of the work of life.

We had not thought until recently that this movement was working with so crushing an effect in the Methodist church as in some other churches. Perhaps that is the correct view still. And yet all is not rosy there. At the opening of the general conference, Bishop Merrill, who asked to be retired, having reached the age of 79, made an address, in which he said : "The most delicate and painful duties I have had to perform have had to do with appointing old men to pastoral charges. Our people love old men and hold them in esteem for their record of usefulness in the past, but they do not prefer them for pastors. When they expect a change and look to the conference for a new preacher, and then find that he is an old one, they are disappointed, and often sorely grieved. Knowing this, in my early years as a bishop, I advised elderly brethren to arrange their affairs to retire before they were crowded out by the pressure that was sure to come and before the infirmities of age rendered it impossible for them to gather to themselves some of the comforts of home. I still believe the advice good, and I must practice what I have preached."

But Bishop Merrill begins to practice at 79 what the large majority have to begin to practice many years earlier; and it must be said as to many of them, long before they are incapacitated. Such is the pressure of the age. Inasmuch as this pressure operates far more in the ministry than elsewhere, it is not surprising that for this reason alone young men are becoming more and more reluctant to enter the ministry. If sacrifice there must be, they say, and say wisely, let the churches sacrifice also.

Just to what extent this dead-line is drawn in the industrial world it is not easy to tell. Two years ago a leading trade journal said: "This is essentially an age for young men, and it is becoming increasingly diffi-

cult for the older men to secure positions in any profession, trade, or business. Complaints of an arbitrary 'dead-line' are heard in many fields of work in this country. The man who has passed forty-five or fifty milestones on the road of life, and who should be in the plentitude of his mental and physical powers with a fund of valuable experience at his back, not seldom finds himself shouldered aside by younger men. Whether this is simply a passing phase, or a policy that is destined to endure, is hard to say; but the fact remains that to-day age and ripe experience are often put aside in favor of youth and inexperience. This tendency is one of the features of modern business life in America, and it is a fact that must be taken into consideration as bearing upon the commercial and industrial future of the country."

Concerning this the "New York Times" said: "This sounds very much like nonsense. The kind of experience which is nowadays pushed aside in favor of youth and inexperience is the kind which is compoundable from the following formula: 'Acquired habit, 65 per cent; knowing things that aren't so, 25; useful knowledge, 10; total, 100.'" But about the same time, at a meeting of the Chicago Federation of Labor, a speaker declared with vehemence that "a man should be dragged out and shot when he has reached the age of 45; he has outlived his usefulness; he is dead timber in the pathway of progress under modern conditions." This man's testimony was supported by that of others, who told how they had resorted to various expedients in order to appear young and secure employment. Some had dyed their hair; others had cut off their beards; eye-glasses were left at home by others whenever they were in quest of employment

There are certain railroads which will not employ inexperienced men who are over 35, nor experienced ones who are over 45. It is claimed, of course, that efficiency of service demands that lines be sharply drawn. One of the great railroad companies says that if such a corporation retained all its old employees and hired new ones who were over 45, the average age would be so high soon as to damage seriously the entire service.

Such being the conditions, what can be said concerning them? First, there should be everywhere an endeavor to show that "the dead-line" is too early drawn, and that even considerably beyond the age at which it may more properly be drawn there will be found many whom it should not exclude.

Goethe completed Faust when he was eighty years old; Chaucer wrote the Canterbury Tales at 60; Tennyson had no rival among British poets at 76; Whittier, at 80, stood at the head in America; Lord Palmerston became Prime Minister of Great Britain when he was 74, and died in office at 81; Gladstone was recognized as one of the mightiest statesmen of the age between his 70th and 80th years; and the most thrilling burst of eloquence which ever came from his lips was for suffering Armenia when he was 86; Bismarck was the greatest power in all Europe at 72 and later; Dr. Richard Salter Storrs gave his most brilliant sermons and addresses after he had passed the three-score-year point; Dr. Charles Hodge stood at the head of Princeton, and with honor, too, when he was 81, and Dr. McCosh, when considerably beyond three-score and ten, wrote on the most profound questions of the day with no waning of intellectual power.

To-day the House of Lords in Great Britain is composed largely of men who are more than 70 years old. In the United States Senate, Hoar, of Massachusetts, is a leader still at 78, and Morgan, of Alabama, at 80; and the latter-named State, not afraid to entrust its interests to a man who has numbered his four-score years, goes a little further yet, and has, in its other Senator, in Pettus, one who is 83. Canada has in her parliament, in David Wark, one who is more than an hundred years old.

Two or three years ago a minister in Western Washington gave the following testimony: "Last Sunday was my 75th birthday, and I spent it as follows: In the morning, a sermon, the administration of the Lord's Supper, baptism of an infant, and the reception of one convert into church membership; in the afternoon, taught my Bible class; in the evening, preached to a congregation of two hundred persons. A few days before this, I had occasion to go to a town three miles away to attend the funeral of a child, and a little later to another funeral, involving a walk of ten miles one day through a hard rain, and then upon snow-clad, frozen ground." And then he remarked: "So, you see, although so far beyond 'the dead-line,' I am, thanks to God, not wholly dead yet; or, if I am, then I'm like the decapitated turtle of which Paddy said: 'And sure the craythers dead, but he isn't conscious of it.'"

While there should be the effort to show that "the dead-line" is too sharply and too early drawn, and that churches are damaging themselves and the cause of Christ by looking askance at ministers when they have reached an age point that is far below the three-score-and-ten, there should be also, on the part of ministers, an effort to keep themselves young in capability. This opens up an extensive line of thought, which cannot at this writing be presented.

PREPARING TO SING THE DOXOLOGY AGAIN

In 1837 there was a division of the Presbyterian church into what was known as the Old School and the New School branches. In 1869 reunion was accomplished. At the time of this grand consummation the general assemblies of the two denominations were in session in different churches in Pittsburg. After the votes of the determining presbyteries had been canvassed, a great ratification meeting was held. When the two moderators, arm in arm, leading the two assemblies, entered the church in which this meeting was to be

held, the waiting audience sprang to their feet, and sang —

"Praise God, from whom all blessings flow,
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

In 1806 the Synod of Kentucky dissolved the Cumberland Presbytery, and in 1810 the Cumberland Presbyterian church was organized. The trouble which led to this dissolution and to the organization of the new church grew out of the revival in the early years of that century, which brought about a great demand for ministers. It was impossible to find enough educated men for the work, and so the uneducated in that part of the country where the division originated were called into service. Soon the charge was that many of these men were not only illiterate, but that they had erroneous doctrines, and it was not possible in that day to harmonize the factions.

An hundred years have rolled around since this dispute began to agitate the Presbyterian church, and it has for some time been the widely prevalent belief that nothing essential divided these churches. The recent confessional changes by the parent body emphasized and increased this belief, and last week the general assemblies of the two denominations referred to their presbyteries certain propositions, the adoption of which by a two-third's majority of the presbyteries of the two bodies will bring about re-union. It is a consummation devoutly to be wished. There is every reason for the belief that it will be accomplished. Then will the church sing again the doxology, and many another denomination will, in spirit and sympathy, sing it with them.

The signs of the times indicate such an increasing demand for Christian union as to make it evident that denominations having but little to divide them must surender those differences, if any really exist, and come together for the good of man and the glory of God.

The expunging from its records on the part of the General Assembly, at Buffalo, of its strictures on Southern Presbyterians during the civil war, was a step in the right direction. With union between the Cumberlands and the parent body consummated, there will come a greatly increased sentiment and demand for the reunion of the churches of the North and the South and of other branches of the Presbyterian family. Time will bring all together. Beyond this we do not predict just now. But there is a beyond, and it is bright with light.

AN INTERESTING AND PROFITABLE INTER-DENOMINATIONAL MEETING.

Such union metings of the different ministerial societies of San Francisco and vicinity as the one of last Monday cannot fail to be productive of great good.

Professor Max Margolus, of the University of California, said recently: "Jesus voiced the prophet's protest gainst the dangers which lie in all ecclesiastical, organized piety, to the cause of true inward religion. If he were here to-day, he would protest against the dangers which lie in the organized piety of to-day." This was made the basis of the query: "If Jesus were here to-day, what would he protest against in the organized piety which I represent?" One person from each of six denominations was asked to speak on this query.

The first speaker was the Rev. Robert Whittaker, of one of the Baptist churches of Oakland. Mr. Whittaker said that if he had ever thought of Jesus as a Baptist, he had put that thought away long ago with other childish things, for Jesus' vision of truth had the absoluteness of the divine. Just where his criticism would fall if he were here to-day, was not clear to him; but of this he was sure, there would be no sympathy with denominational braggadocio of any kind, and the average denominational conference would weary him because of the emphasis on things incidental and non-essential, growing out of an abnormal denominational self-consciousness. Mr. Whittaker had no doubt that Jesus would offend some good Baptists by his indifference as to baptism and the Lord's Supper; and others would be offended by his insistence on the Golden Rule.

The Rev. Francis Larkin, of one of the Methodist churches of San Francisco, said that there was never a time when the purpose, the good will of the church, was more in harmony with the teachings of Jesus, but it is when we come to the carrying out of our good intentions that we find that which is faulty. He stated his reluctance to criticise his denomination in the open, for often when he did it merely in the presence of his own brethren he was taken to task for it. But too much ecclesiasticism was apparent. However, the trend of the denomination he thought to be toward a pure democracy. The Episcopacy was said to be that in name only; the bishops really being nothing but superintendents.

The Rev. Mr. Fletcher, of Alameda, representative of the Southern Methodist church, had hearty approval when he denounced as a prostitution of manhood and a waste of the Lord's money the occupying of a field by any denomination where there was no need for it. He spoke very disparagingly of the weak attempt of his own denomination to do work in Illinois surrounded by the strong and well-equipped churches of the Methodist brethren of the North, and of their invasion of the Southern field in Texas. If Christ were here to-day, he would say, Send your money to India, to Africa; anywhere in that great, wide mission field where there are millions of people to-day without the gospel. In conclusion, Mr. Fletcher said that if he were called on to preach ecclesiasticism, he would surrender his credentials.

The Rev. R. Logan, of one of the San Francisco churches, represented the Presbyterians. Mr. Logan said, humorously, in beginning that it would take him a long time to tell what Jesus would commend in Presbyterianism, but not very long to note what he would condemn. He would not say of the Presbyterian tree—

"Woodman, spare that tree;
Touch not a single bough;
In youth it sheltered me,
And I'll protect it now."

Good had come and good could come from some lopping off. "Why are you so divided among yourselves?" Mr. Logan thought would be Christ's first question to Presbyterians if he should appear among them, and he expressed the hope that the movements for union would go on until there would be but one Presbyterian church. Apparently, in his reference to the advanced movement for unity among Presbyterians, Methodists and Congregationalists in Canada, his vision and hope were far wider than that in their scope. A leaning toward idolatry was noted by him among

Presbyterians. He thought there had been some, and perhaps, there were some yet, who placed John Calvin above the prophet Isaiah and the apostle Paul; and it almost seemed, above Christ himself. Lack of warmth was mentioned as another fault, and it was thought in some quarters a little of the fervor of Methodism would not be amiss. There was found also a tendency to neglect the poor.

The Rev. Miles B. Fisher, of Oakland, spoke for Congregationalism. It was a poor system, he said, which could not stand some scrutiny and overhauling, and so he set himself at the work. The Congregationalists, he stated, had lost the thrill and the inspiration which come from compact bodies. He found among them also a neglect of the lower classes in the cities. Turning, then, to the words, "true, inward religion," in the remark by Prof. Margolus, Mr. Fisher spoke of the neglect of the practice of piety in the homes, noted the lack of books of devotion, and said that religion must be domesticatd more, if it is to be of high and far-reaching value. Some of the singing at the sanctuary service was condemned, and it was said that the emphasis on the moral imperative is not strong enough.

The Rev. E. W. Darst of Berkeley spoke for the Disciples. He told of the origin of the church of the Disciples of Christ—stating that it had origin in a plea for unity. But narrower men came in than the founders and the movement seemed about to die. Then arose those who saved it. But all the while filtering through it was found a narrow and pugnacious and sectarian spirit. If this spirit were to prevail the thought of the speaker was that they would be only cumberers of the ground.

Following these five-minute remarks by the speakers named came a most excellent paper by the Rev. Frank S. Ford of the First Christian (Disciple) church of San Francisco. It was a strong plea for unity—not uniformity—based on Scriptural statements. Christ was held up, not only as the reconciler of men with God, but also of men with one another. Paul's doctrine of union was forcibly presented, and the divisiveness in the church was declared to be responsible for the present impotency of the gospel.

In the discussion which took place around the lunch table the present writer stated that he had many friends in the "Christian" church, that he read in his religious exchanges, published in that interest, some able pleas for union, but that in all of them so far there was the thought that union should be on the basis of baptism by immersion. It was stated also that this was the thought with all his friends in the "Christian" churches with whom there had been conversation on the subject. Then followed the question: "Are there any members of these churches, where the plea is so urgent for Christian union, who are willing to leave the mode of baptism to the individual decision?" The chairman referred the question to Mr. Ford for answer, inasmuch as reference was made to his paper in connection with the question. Mr. Ford said that they were willing to let the scholarship of the world decide what was the early Christian mode of baptism and proceeded to indicate what position, in his judgment, the majority of the scholars took. The remark of course from the other side was: "I do not think the scholarship of the world does so decide." And here the matter was dropped. After adjournment the Rev. Dr. Day of the San Francisco Theological Seminary and the present writer had a conversation with Mr. Ford, in which he said that he himself was willing to leave that question to the individual decision, and that if organic church union were to be brought about the question would be decided, not before union, but afterward by the united church. It was also stated that not a few members of the Church of the Disciples take this position. Here, then, is a marked advance over a few years ago. The persons who do take this position believe, however, that the scholarship of the world supports the immersionist idea and that gradually all people will be brought to accept it. Nevertheless, the concession made marks an advance, and if it were widely made today there would be removed at once about the only thing which differentiates and separates the Congregationalists and the Disciples or "Christians." People who prefer sprinkling are quite willing to let that mode take its chances with the scholarship of the world, feeling confident that the mode must needs in such case be left to the individual choice and decision, while the world shall stand. And, why shouldn't it be left there? If not, why not? If the mode were a vital thing, God would not have left us without more light to guide us to a determination.

Lest some persons under whose eyes this report may fall should misunderstand what has been said here on the subject of baptism, let it be added that the only church building which was ever built under the present writer's direction as pastor had put in it, at his request, a baptistery. We seek no debate, for arguments on this question are not profitable. But in order that the awful waste that is now being made of the Lord's money by the overlapping of and competition among denominations may be stopped, we seek some bond of federation or union to which the churches have not yet arrived.

The Religious World.

Among the young people's societies of the different denominations there has been, during the past few years, a great interest in mission study. A large number of the Forward Mission Study text books have been issued and sold. Two others of value are announced to appear during the next few weeks. One will be entitled, "Sunrise in the Sunrise Kingdom," by Dr. De Forest, of the American Board Mission in Japan. "Heroes of the Cross in America," a biographical study of Home Missions, by Mr. D. O. Shelton, the associate secretary of the Congregational Home Missionary Society, is the other book which will appear soon. One missionary secretary from thirteen different denominations constitute an executive committee of the young people's missionary movement, and it is under the general direction of this committee that these text books are issued. There is an editorial committee of four, of which number are Mr. John Willis Baer, of the Presbyterian home board of missions, and Mr. Harry Wade Hicks, of the Congregational foreign board.

The "New York Christian Advocate" says that almost every city has a clergyman of some denomination who attracts an audience which believes that nearly everything of importance that is to happen in the world, or that has happened, has been specifically projected by the Bible. In that connection it is stated that the Rev. Dr. Joseph Wild, once pastor of the Elm Place Congregational church, Brooklyn; later pastor of the Bond Street church of Toronto for twenty years, and more recently of Los Angeles, could draw crowds right along

to hear him tell what was about to happen and connect it with a passage of Scripture. The "Advocate" states that it made no difference whether he located the building of the ark in the vicinity of Charleston, South Carolina, or represented that St. Patrick was in some way connected with Jeremiah, the prophet, or that the Prince of Wales occupied a certain important place, or that the ten lost tribes were incorporated with the British Empire,—in brief, no matter what he said, that the people were there to hear him. Among these latter day prophets is classed now the Rev. Dr. Haldeman, of the First Baptist church of New York city. Dr. Haldeman takes the position that each age has ended with the failure of man and the judgment of God; that the present age will end in the same manner; that it will advance to its climax through a series of crises, among them being a crisis of the nations. All things, he says, are centering in the East, and that the end of this concentration will be a universal war,—the result of which will be the overthrow of the present order of nations. The tension, he says, is already immense, and that one of two things must come, either universal disarmament or universal war. The former, he regards as impossible, the latter as inevitable. All of which Dr. Haldeman connects with Bible statements.

A colporter of the American Tract Society, who has been working among the Mormons in Utah and adjacent States, says concerning their reading matter: "About the only class of reading matter in the family of the Latter Day Saint is the "Semi-Weekly Deseret News," the organ of the first presidency, and a few Mormon church works, such as the "Book of Mormon Doctrine and Covenants," "Pearl of Great Price," "Key to Mormon Theology," etc. So little realization do the Mormons have of good religious books, so little do they understand the true worth and quality and merit of a standard volume, that one must educate them into the appreciation of our Christian literature and almost offer it to them without cost, before they will receive it into their homes. The Mormons are so much afraid of being influenced against their own religion that they are suspicious of publications that have not been indorsed or sanctioned by the first presidency and the priesthood. They have severely opposed me in some places. I was arrested in four towns during the year, and fined for selling Christian literature and the Bible without a license." This colporter says, that while the majority of the persons among whom he canvassed are Mormons, he also encountered not a few Roman Catholics. We quote him further: "In Colorado there is a jungle of sectarianism; besides the regular evangelical churches were Theosophy, Christian Science, Seventh Day Adventists, Romanism, two or three kinds of Mormonism and two classes of Latter Day Holiness people. These various sects had their preachers and tract distributers in the field. The Mormons are invariably farmers and stock raisers, and claim the supremacy as the pioneers and colonizers of the arid West. The Roman Catholics comprise the principal population of the mining camps and railroad towns, and constitute the laboring classes in mining and railroading enterprises. A few Protestant families are found in almost all communities of Mormondom; although they do not exercise a very strong influence for Christianity, their established permanence in a neighborhood is always a source of encouragement to the missionary or colporter. Book stores are quite unknown outside of the large towns, and villages have no opportunity of supplying themselves with books, especially with Christian literature and Bibles, except from colporters and missionaries. There is a dearth of good books in the homes."

GREAT PREACHERS IN THE SOUTHLAND.

Sunday, May 15th, the Rev. Dr. Frank DeWitt Talmage of the First Presbyterian church of Los Angeles spoke concerning some of the preachers in Los Angeles and vicinity. It was at a time when it was hoped that the Rev. Dr. McIntyre would be elected by the general conference to the bishopric. Our readers who have not read his remarks in the Los Angeles papers will be glad to see them here, for they relate to men of several denominations. The remarks preceded the sermon of the morning, which was by one of the Methodist conference delegates. Dr. Talamage said:

"The people of California never get tired of sounding the praises of their golden Southland. After I had been a resident of the 'City of the Angels' for a few weeks, I said to some Eastern friends who asked me: 'How did I like California?' 'I like it so well that I would like to postpone going to heaven for about 130 years, and I would like to spend all of those 130 years in the sunshine of this coast.' A traveler once said, 'I will not say all Brazilians are liars, for I have not met them all. But I will say that all the Brazilians with whom I have had any doings were liars.' I will not say that Los Angeles is the best place in all the world to live, because I have not lived everywhere. But I will state as far as three trips to Europe and one around the world, and a large personal contact with this country can testify, that from my personal experience, this city of Los Angeles, is the best place I have ever seen in which to live.

"But the people who inhabit this wonderful land of ours, are just as remarkable as the soil they till, or the mighty hills they scale, or the tunnels they dig. Like the citizens of ancient Rhodes, they are even mightier than the mighty statues they lift, or the breakwaters with which they defy the inrushings of the mighty seas, or the irrigating plants with which they make the desert blossom as the rose. The great leaders of the East have become the great leaders of this West. For a sickness has gone into thousands of homes and said to the great merchants, lawyers, doctors and engineers, 'Come to the land of roses; come and save your wives' health, your children's health, your own health.' For when pneumonia taps the lungs, or the hectic glow of consumption flushes the cheek, we are all ready to go where we can drink the 'Waters of Health.' A man will do anything to save his life.

"But though we have strong men in every department of Los Angeles, mercantile, professional and mechanical, yet I believe the gospel pulpit of this golden Southland, for its size, is the strongest in the world. Here, we do not have merely ministers, who will some day be great, but men, who have already won their greatness and are of national and international influence and fame. When I speak of the Los Angeles pulpit, I, of course, include that of Pasadena. These two cities are really one. In the Congregationl church we have that great man, who in his Brooklyn days was the associate of my father, and the peer of his city colleagues, Lyman Abbott and Cuyler and Gregg and Storrs and Charles Cuthbert Hall. I allude to R. R. Meredith. We have also the two mental and physical and spiritual giants, the two Revs. Dr. Days. It is hard to say whom we love and admire the most, the

father, or the son. But why try to separate the two. When you love one, you must love the other. In the Baptist church, we have that great man Robert Burdette, whose 'merry heart doeth good like a medicine.' His consecration is as pure as the ring of an American dollar rings true. In our Presbyterian church we have that brilliant polished diamond, Malcolm J. McLeod, whose very name tells us this ministerial gem came from the same gospel mine which produced a Scotish Chalmers and Guthrie and Robinson. We have that other famous preacher and pastor, Hugh K. Walker, who, though he may have his equal in the American pastorate, has no superior.

"But though Los Angeles and Pasadena have many great men, who are their religious teachers, there is one among us who is honored both by the high and the low alike, who is loved almost as much in other pulpits as he is in his own. I allude to one whom I personally hope shall be elected to the episcopacy of the Methodist Episcopal church. I allude to Robert McIntyre, the pastor of the First Methodist church of this city.

"First, he is a great preacher. Some people think he is the greatest of all preachers alive. He is one, who by the power of the human voice, has sounded a bugle call, which has brought thousands and tens of thousands to Christ. Never do I believe Whitfield, or Bishop Simpson, or Bishop Newman, had more gospel power over an audience than he has. We are apt to overpraise the dead and underpraise the living. I would not do either today. I believe Matthew Simpson was among the greatest of preachers living or dead. I believe Robert McIntyre is just as great. The Methodist church's episcopacy needs more pulpit princes like Bishop Fowler. It needs just such a preaching giant like Robert McIntyre.

"A second reason why Robert McIntyre is fitted for this high office. He is a great church organizer. Go where you will and study his past career, Denver, Chicago, anywhere, and all the churches he was pastor of became prosperous. When his personality was felt there was not only a living personality, but a power behind the throne which made others work. I tell you the Methodist episcopacy needs men who are in touch with men, and not as is too often the case with our theological seminaries, where men are elected to teach others how to preach after they themselves have made a failure of preaching.

"The third reason why Robert McIntyre should be elected to the episcopacy is because he knows how to deal with young men and has not an atom of jealousy in his make-up. He was my father's friend. He is now my friend. Not in the sense that he patronizingly pats me upon the back, but because he has and is inspiring me continually to do better work.

"I bear this simple testimony to Robert McIntyre's life. I would have his own denominational ministers not love him more, but know how all Presbyterians think of their giant, who is preaching upon this Western coast. We would give him up to his larger field of work at a great personal loss. No minister holds a greater influence for good in this city than does he. But if we should give him up we would surrender him in the same spirit as a mother would let her boy go to the war for his country's good. May God bless Robert McIntyre's life, whether he becomes Bishop McIntyre, or still continues to be the first preacher in the city of great preachers."

It is gratifying to the present writer, and undoubtedly will be to many of our readers, to see the manifestation of such a spirit as is manifested in these remarks. Truly, "We are brethren," and this fact is all the time being recognized more fully. All the world is coming closer together, and so also are the Christian churches. There ought to be as friendly a feeling between the churches of the different denominations in any given city as there is between those of any one denomination. The day is coming when this will be. Nothing but the lack of acquaintance and knowledge of the real teachings and spirit of the different organizations delays this in all its fulness now. The writer hereof is thankful that his pathway in life has led him into intimate association with people of several denominations.

A CURRICULUM OF RELIGIOUS EDUCATION.

[For some time there has been a growing realization of the fact that Bible teaching for the young has not been what it should be. And there have been many suggestions and efforts for its improvement. Doubtless what we give herewith from The Churchman, will prove suggestive and helpful to all who are thinking and working and planning for improvement in such instruction.—Editor.]

The course in Sunday-school pedagogy that has been given this year in the Teachers College of Columbia University by Dr. Richard Morse Hodge has attracted wide interest and much attention. After repeated conference with experts in the theory and practice of teaching, among them Professor McMurry of Columbia and Dr. Hervey of the New York Board of Education, Dr. Hodge has issued a curriculum arranged in twelve grades to correspond, year by year, with those of the public schools. It was felt that such a division was in itself natural, and that it would tend to bring together, more efficiently than any other arrangement, those of like mental capacity and similar training.

The first grade is for children in their seventh year. For them, and for the infant classes that precede, the moral emphasis is laid on obedience to authority. Here the idea of motherhood and fatherhood is to be stressed, and God to be given a definite character only as he can be conceived as a heavenly Father. The simplest Bible stories of Jesus, of the Creation, Eden, Cain and Abel, the Flood, Noah and his sons and the like, are to be supplemented by natural stories, stories of childhood, fables, pictures, songs and hymns and, in the first grade, by committing to memory some passages of Scripture.

From the eighth to the twelfth year the curriculum places the moral emphasis on conscience-building. The stories of Jesus are continued in the second grade, but after that give place, temporarily, first to stories and then to history of the Old Testament. Parallel stories and the historical episodes are introduced as complementary to the Biblical material, and from the eighth year on a definite place is given to missions, which are taken up in the order in which they are likely to appeal to children as they advance in years. First come those to the Pacific islanders, then missions to the American Indians, then the Africans; then those to East India, and, in the twelfth year, to Turkey. In each case one or two missionary leaders are chosen, around whom the instruction centers, for children are hero worshippers. The learning by heart of texts and songs is continued, and supplemented by that of hymns. Instruction is also given, beginning with the tenth year, in

finding Biblical passages. Throughout these early years care is taken to present the phase of study that corresponds to the normal natural interest of the child. From the second to the ninth year most children are eager for stories. They are given first those of simple obedience, and in the last two years those that enforce the reasonableness of obedience. The history and geography-loving period usually begins with the tenth year. History then will be substituted, after the third grade, for fiction, the reasonableness of obedience being still the theme. Here belongs, accordingly, the national history of the Hebrew people from its beginning at the Exodus to the time of Christ. "Desire for rules of conduct grounded upon the authority of common experience is manifested by the eleventh year. For two or three years Biblical or similar proverbs are never so welcome." From the thirteenth to the eighteenth year, the seventh to the twelfth school grades, the moral emphasis will be laid on altruism. "Fondness for history concerning the superior life controlled by love of God and man is pronounced from the thirteenth year." Here, then, is the time to begin systematic instruction in the life of our Lord and of the apostles. The life and teaching of Christ to the time of his flight from Galilee is put in grade seven. With the fourteenth year, grade eight, the children continue the Gospel story of the Ascension. In grade nine the lives of Peter and Paul to the Council of Jerusalem afford the subjects and in grade ten, the pupils being now sixteen, the life of the Apostle to the Gentiles is continued to his death.

In the next year the authorship and history of the Bible books is taken up and the Biblical study is completed in the last grade by "History of the Revelation of the Old and New Testaments." In each grade, as before, Biblical and other parallels are to be sought for the subject immediately in hand. The study of missions is continued, up to the fifteenth year; China, Formosa and Siam, Burmah and Japan being successively considered, as they are presented in the lives of two missionaries for each. Then this study is replaced by history, first of the early Church, then of the Reformation, then of modern religious movements. Passages of the Bible, Psalms and hymns are suggested for memorizing up to the sixteenth year, in which systematic reading of the Pauline epistles is undertaken. In the seventeenth year some examination is attempted of the Scriptures of other religions, and in the last year, attention is directed to Bible manuscripts and to translations.

If systematic religious education is to be continued after students reach eighteen, some development of the constructive imagination can be assumed. This, then, will be a fit time for the study of the utterances and methods of social reformers, such as the Old Testament prophets, the apostles, and Christian leaders since their time. But, of course, throughout rudimentary anticipation of interests that will dominate later periods should be nourished as soon as they appear. That, however, must be the part of the skillful teacher. The curriculum is based on wide observation of the average child and youth. The Bible is made the basis of the whole; and because the child has to learn one by one the same religious lessons through which the Hebrews attained religious maturity, the chronological order of the Bible may be in the main preserved in the curriculum. For the expression of his religious feelings the child requires the same varied literature of story, song, proverb, prophetical discourse, and these varieties of literature in the same general order in which they were developed by the Hebrew people. "The present arrangement of the Bible," says Dr. Hodge, "is in general pedagogical," but to accelerate the religious progress of the pupil, "anticipations of the higher phases are to be made by associating Biblical and other passages of the ripest teaching with the larger sections of Scripture that are assigned to the earlier periods of childhood, in order to furnish the Christian standards by which the worship and morality acknowledged by the Hebrews at different periods of their history may be duly estimated. . . For the same reason, and on account of the extreme simplicity of Christ's revelation of God and human conduct, stories of Jesus' life and teaching should be assigned among the earliest Bible lessons."

For lessons in moral detail, however, the understanding of little children will be often more effectively reached by fables, stories, allegories, hymns, lives of Christian workers that exhibit the Gospel in action. For this purpose, missionary biographies are particularly valuable, says Dr. Hodge, because "they exhibit the effects of the Gospel both upon people more primitive and upon those more modern in thought and habit than is the case in the New Testament records." This is but following the Biblical method, which is largely "teaching religion through the attainments of individual leaders of spiritual thought and action."

The curriculum in its printed form is but a skeleton, occupying, with its statement of underlying principles, but four pages; but it is evidently the result of wide experience and much thought. The latest results of psychological and pedagogical research are here brought to bear in fuller measure than often, if indeed ever before, on the problem of religious education in the home and the Sunday-school; and while Churchmen will see some places in which they would desire to supplement Dr. Hodge's curriculum, only careful experiment can show where it would be wise to alter or subtract from it.

CHURCH UNITY VIEWED PRACTICALLY.

C. J. Kephart, D.D.

[One of the best of recent articles on church union was in the Religious Telescope of May the 18th. It was from the pen of Dr. C. J. Kephart, one of the leaders in the Church of the United Brethren in Christ. We give it here, believing that it will be found of interest and value at a time when so much consideration is being given to this question.—Editor.]

The article of Rev. Newell Dwight Hillis, D.D., in the April number of Everybody's Magazine, on the topic "Consolidating the Churches," has well been pronounced revolutionary. If it proves to be such in awakening the Protestant church of America to the enormity and the sin of the present impractical and wasteful method of church work, it will certainly be a Godsend to Christendom.

The condition presented by Protestantism in America is practically this: About one hundred and seventy different denominations engaged in preaching the same gospel; all agreeing that faith in the Lord Jesus Christ and obedience to his commands is the one condition of salvation; all committed to the conviction that there is salvation in no other, and in no other way; all striving to give this one gospel, expressing this one hope and one condition of salvation to all the world.

In attempting to do this one work, these different

denominations are each maintaining a separate ministry; separate houses of worship; separate religious services; separate boards of missions; separate Sunday-school boards, or their equivalent; separate church erection boards; separate publishing houses; separate publications; separate institutions of learning. In large part they are occupying the same territory—at least to such a degree that very largely they duplicate each other's work. And this not in the spirit of co-operation, but largely in the spirit of competition, so that the Christian thought of promoting the kingdom of Christ, is largely shadowed by the selfish thought of maintaining and promoting denominational life and institutions.

As a result of this, there is in many places poor and very inadequate physical equipment; churches poorly planned and poorly adapted to the work to be done; a ministry poorly paid and hence poorly equipped for the work, resulting in a large falling off of men preparing for the ministry; the local forces instead of working unitedly for the one common interest, the extension of the kingdom of Christ, divided into three, four, eight, or ten different sections, each regarding with more or less, of feeling of jealousy the success of those whom they regard as competitors. These are not imaginary vagaries, but facts of repeated observation.

A still sadder result of this competitive system—for it deserves scarcely any other name in this day of united beliefs—is, that these methods of operation necessitate the unnecessary and inexcusable expenditure of large sums of money solely for the maintenance and promotion of denominational life in the country where the gospel is already known, while 1,000,000,000 of the race have never yet heard the name of Jesus. The Protestant church need never expect large sums of money put at her disposal till she learns to use, to better advantage, what she has already received.

A still sadder result is that the pursuit of this policy promotes the conviction in the minds of the unsaved that the church is not sincere. That the supreme ambition of the professed people of God is not to give the gospel to the world for its saving, but to build up and maintain denominational life. This conclusion is no doubt largely incorrect, but it is a conclusion very readily drawn from the premises furnished.

These conditions, which he may read that runs, are, in this practical age, this age of careful business calculation, attracting the thoughtful attention of thoughtful men. Noting the thorough and extensive systemization of commercial enterprises, men are asking why something of the same character cannot be applied to the church of Christ. As a result there is today

A Growing and an Emphatic Demand for Church Unity.

Dr. Hillis expresses this fact very forcibly when he says, "We have now 169 different denominations in the United States. Nothing is risked in saying that business men are now engaged in starving to death 160 of them."

In saying what has been said above, the writer of this article has no thought of saying that the church is or has been wholly selfish in her zeal for denominationalism. The different denominations have had in very large part a legitimate origin. They have been the product of the stimulus to freedom of thought given by the great Reformation as it encountered ecclesiastical authority engendered and transmitted by the church of the middle ages. But the Protestant church in the United States ought to be getting away from these swaddling bands of her infancy, as she is in other countries. The Non-Conformist Union of England, and the federated churches in Canada, New Zealand and Australia, ought to serve as a lesson as to what is possible, and necessary in the United States.

But it may be asked, what would be the advantage of church unity?

Absolutely none, unless it be unity in spirit; perhaps it would be better to say, unity in the Spirit.

But conceiving this possible, and it is in at least some of the denominations, consider for a moment some advantages from the financial side. And in considering this phase of the question, it is not with the thought of saving money in the commercial sense, but of the better use of the funds contributed—a question of practical Christian duty. If the church of Jesus Christ has today one duty above another, it is to give the gospel to the pagan nations. The one thing that today prevents the doing of this work rapidly and effectively is the lack of money with which to carry it forward. There ought to be more money given to this work. But the first thing necessary to encourage the larger giving of money to this purpose, is the practical demonstration that the money already given the church is employed to good advantage. The church can never make a strong plea for money upon the ground than that which is given is used to the best advantage, so long as the waste necessarily consequent upon rival denominational organizations is continued. That there is waste, there is no room to question.

Take a single case that will illustrate the general condition, and the truth stated. The writer is acquainted with a town of about one thousand people, with a surrounding community settled about as thickly as the average community. This town has four churches in active operation, representing four different denominations, but all believing exactly the same as to the great fundamentals of Christian truth. Without question two pastors, or better one pastor and one assistant, could serve the entire community. These two could be provided for quite comfortably, and at least $500 saved of what is now paid as salary. Iowa has ninety-nine counties. Presumably there are at least two towns in each county situated as is the one referred to. Thus there are very surely 200 towns in the state, in each of which $500 a year might be saved on pastors' salaries, and the work done fully as well as it is now. This would mean an annual saving of $100,000—not to be left in the pockets of the donors (they do not ask that), but to be employed in promoting the gospel where help is needed. At a very low estimate, there are thirty states in the Union that will average with Iowa in this matter. That would mean the increasing of missionary funds by $3,000,000 annually. I am aware that a part of this is hypothetical, but it is based on known facts.

Then carry this out to the consideration of the waste that is occasioned by the erection and maintenance of separate church buildings; separate parsonages; separate general church boards; separate general church officers; separate and rival institutions of learning. Take all these into account, which in every case occasion the waste of more or less of money when we consider the distinct purpose for which money should be given to the cause of Christ, and see whether the bride, the lamb's wife does not stand convicted of not using aright her Lord's money.

Consider also the advantage that would be gained

in the way of equipment for work. The town to which reference has been made, has seven Protestant church buildings, representing an expenditure of at least $30,000; this a very conservative estimate. One of these is now not occupied at all; another is occupied only for Sunday-school. And yet, there is not one church in the town that is fully adapted to the needs and work of an aggressive church at this time. And the reason is, lack of funds in any denomination there represented to build a church such as is needed. How much better it were for the cause of Christ and for the town if those $30,000 were employed, if all needed, in erecting one well-planned, well-adapted well-equipped church; a magnificent auditorium, with splendid pipe-organ; Sunday-school rooms so that the teachers could personally meet and instruct their classes; church parlors and church rooms to meet the demands of the community; a well-equipped reading room; a fine gymnasium for the boys and men; nicely-fitted rooms for the young people; all completed so as to make the church building the religious and social center of the town and community. Then let this church be open from Sunday morning till Saturday night, and not as now, open two days in the week—except when somebody dies.

Consider also the advantages of having all the Christian workers of the community united in one grand effort for the saving of men, and the elevation of the moral and religious standard and standing of the community. The very fact of this union, if it be a union in the spirit, must promote aggressiveness in Christian work; must give enlarged inspiration to the workers. Beyond this, conceive of the advantage of presenting to the world yet unsaved, the fact of a united body of believers. We wonder sometimes why men and women are not converted in larger numbers. Is it not rather a wonder that the church presenting this divided condition, uniting once in a while for a few weeks for a special "revival," and then all the rest of the year each working for their own society, sometimes attempting to turn to their own church those who seem disposed to go to another?

Owing to the fact that there is no longer the emphasis laid upon dogmatic differences that there once was; and hence that it is not possible to show to the unsaved, a good reason for the existence of the different sects, has not church unity become one of the absolute necessities in order to do aggressive and effective Christian work in any community?

The larger advantages that would result from the consolidating of church boards, and general church enterprises; the unifying and systematizing of general church methods, cannot at this time, be discussed.

It is to me, personally, a source of joy that our own church is entertaining so gratefully the thought of church unity. True, we may lose our church name. But what of that, if we can work more effectively for the promotion of the kingdom? True, we may lose some elements of our church polity. But what of that, if by associating with others, we become a greater factor in promoting the kingdom? True, we may lose our church identity. But what of that, if in a larger identity we can prove ourselves more interested in promoting the kingdom?

It has been suggested that if we want to unite with another church, we might better seek a union with the Methodist Episcopals, than with those with whom union is contemplated. As it seems to me, the question is not that of uniting with this or that denomination, but it is of joining ourselves with others who are interested in a movement, looking not simply to larger denominational life, but to the unity of Protestant Christendom.

THOMAS R. BARD.

The daily papers have begun their work for the defeat of Thomas R, Bard for re-election to the United States Senate. He belongs to that class of men whose character and motives are not understood by the average politician. When he says he "will not seek the office by any contest" they infer that he does not want it; that he is indifferent to the honor and responsibility. When a daily paper can say of such a man as Mr. Bard that "if he expects any further honors from California he will have to get on the band wagon and ride" it is time that the better men should begin to assert some such old-time principles as that the office should seek the man, not the man the office.

I know Senator Bard's history. I have watched his course for many years. I know the influences which elected him. I have noted his course since election. He has not voted as I would have voted on all questions, but he has never shown any but high qualities of manhood. He has a mind of his own and his vote cannot be had until his own judgment is reached. He is certain to stand for what he believes to be the public well being. He is an exceedingly able man and a brave man. His second term would be more creditable to the state and of greater service than the first. He belongs to the same class with President Roosevelt as respects honor and high-mindedness. He has the old-time dignity of character which the younger man does not possess, and having a mind of his own he cannot be stampeded even by the President.

Shall the better men of the Republican party allow the state of California to lose the services of such a man? Shall they allow the underground political work of shrewd office-seekers to elect a machine man to the office of U. S. Senator? If we want pure politics and hope for highmindedness in California we must take hold of this case and by a strong public movement of the better elements call for the re-election of Senator Bard. This is a real and practical question. Senator Bard is chairman of the most important committee in the Senate and is admirably adapted to its able and honest management. The new movement of the United States in the matter of "Irrigation of the Arid Lands" has in it more promise of national good if rightly managed than any other movement which any committee of the Senate directs. We want in such a position a man who makes no trades nor combinations, who cannot be bribed by honors any more than by money, who has no private ends to serve and who has in his heart a real love for truth and honor and the good of his fellow men. As an illustration of what I mean I give this fact in Mr. Bard's history:

Some years ago Senator Bard controlled the wharf at Hueneme. The steamship company greatly desired to shut out the "tramp boats" from all Southern California ports. A plan was formed which would make it greatly to the interest of the wharf owners to co-operate with the regular boats and shut out the "tramp boats." The steamship company met with no opposition until its representative reached Mr. Bard. He listened carefully and replied, "I do not think I will go into that combine." "Why not, Mr. Bard? It will certainly be to your interest to do so!" "Undoubtedly," replied Mr. Bard, "but will it be to the interest of Ventura farmers?" "Perhaps not," was the reply,

"Then that settles it," said Mr. Bard; and it did settle it in spite of a long contest.

When Mr. Bard was made executor of the "Tom Scott estate" he was obliged to give a bond of $2,000,000, and practically every farmer in Ventura county signed the bond!

Let us have an old-time man of honor in this office representing the great state of California, and let enough good men get to work and say to Mr. Bard, "You need not enter upon any scramble for this office. We will see to it that no man undermines you.

C. G. B.

TO THE CHRISTIAN CHURCHES OF THE LAND.

[The article herewith is sent forth by an interdenominational committe with membership as follows: Chairman, Charles L Thompson, D.D., Presbyterian Board, 156 Fifth Avenue, New York; secretary, Joseph B. Clark, D.D., Congregational Home Missionary Society, 287 Fourth Avenue, New York. Other representatives are: Baptist, Henry L. Morehouse, D.D., and E. E. Chivers, D.D.; Congregational, Lucien C. Warner, LL.D.; Disciples, Rev. B. Q. Denham; Dutch reformed, Charles L. Poole, D.D., and Rev. William Walton Clark; Episcopal, Bishop D. S. Tuttle, DD., and Mr. John Wilson Wood; Lutheran, A. Stewart Hartman, D.D.; Methodist, A. B. Leonard, D.D., and H. K. Carroll, LL.D.; Presbyterian, Mr. John Willis Baer.—Editor.]

The United States has invited all nations to join with her in celebrating the acquisition of Louisiana,—an event which ranks in historical importance next to the Declaration of Independence and the making of the Constitution.

With the purchase of Louisiana the national area was doubled in a day, and a bridge was furnished by which it speedily advanced to the Pacific. So great an event is worthy of a great celebration, and all signs indicate that it will be commemorated on a scale of magnificence never before approached in the history of nations.

To many thoughtful people it has seemed that such an occasion would be incomplete without some special recognition of its religious and missionary aspects. The Province of Louisiana, embracing to-day thirteen States of the American Union, has, from the hour of its acquisition, been a favorite field of home missionary endeavor. Millions of dollars and thousands of consecrated lives have been poured out to make it a Christian territory,—and the results are magnificent.

More than 30,000 Protestant churches alone are embraced within its bounds, holding property to the amount of $70,000,000, and numbering more than 2,000,000 communicants. All but the smallest fraction of this gigantic result is the direct fruit of home missionary effort. Its academies, colleges, and other institutions of learning, which also are the legitimate fruits of home missionary enterprise, rank among our best known and most efficient instruments of Christian civilization.

To these religious and educational agencies is due in no small measure the fact that this foreign province, known a hundred years ago in Louisiana, and at that time an unexplored wilderness, is now morally, as is is physically, the back-bone of the nation,—furnishing homes for one-sixth of our population, a peaceful, prosperous, loyal, homogenous family.

Is there nothing in these facts to stir the Christian heart to jubilant gratitude and to justify a notable effort on the part of the churches of the whole land to celebrate in a worthy manner the religious progress of Louisiana?

At a meeting of gentlemen representing different Christian denominations, the persons named above were appointed a committee to arrange the details of such a commemoration. They have selected Saturday, Sunday and Monday, October 29th, 30th and 31st for this celebration. Festival Hall, situated in the very center of the St. Louis Exposition grounds, has been secured for the occasion. It accommodates 4,000 people. Speakers of national fame are to be engaged for the sessions of Saturday and Monday, and distinguished representatives of the great missionary boards of the land will be present to make brief addresses. Inspiring music will lend cheer to all the gatherings. On Sunday, October 30th, the churches of St. Louis will open their doors to the people for services appropriate to the celebration.

It is particularly desired and requested that upon that day the churches throughout the country will take up the theme in their own way and so magnify the great cause of Home Missions that the whole land shall ring with the benefits already received and with appeals for a united forward movement for the Kingdom of God in America. Such a day may well be signalized by generous thank offerings to our home missionary boards.

To this statement and appeal the committee invite responses from all who are interested in the movement, and they will be glad of any suggestions that may contribute to the success of the celebration.

With prayer and thanksgiving let us anticipate the day! So far as possible let us time our visit to St. Louis to include the period named above! Let all the churches so loyally combine to forward this movement, that the interest of the celebration shall not die with the occasion, but abide in the memory of God's people and kindle a new and enduring zeal in the great cause of national evangelization!

Acorns From Three Oaks.

Aloha.

The Meaning of Decoration Day.

Our church has had the joy and honor of welcoming for the first time the E. C. Ord Grand Army Post to fill its auditorium and to implete the membership, and especially the young people, with wholesome waves of intelligent enthusiasm. Pastor Merrill was a young fifer in the war for the Union, but in sounding the praises of "a good soldier" yesterday he seemed to pull out every stop of a full orchestra. The veterans who came over from Los Gatos with the Woman's Relief Corps expressed great satisfaction with the service. A beautiful feature of the service was the dedication of a new flag which the Intermediate Endeavorers had bought and for which the Junior Endeavorers had furnished a staff. There were tears of joy in many eyes as the dear boys and girls marched up the aisle to the altar with the significant banner. They find their elders engaged in a battle "of the people, by the people, for the people," and they may grow to share a conflict which will tax their manhood and their womanhood as their parents were proved by the Civil War.

The first trial of the liquor sellers for offenses

against the United States and the people Blossom Day having resulted in a clear verdict against the law-breaker the second trial is being fought more stubbornly, even bitterly. A day and a half have been consumed in getting nine jurors, amid the heat of the day and the stress of home duties. Many noble women have been insulted by the attorneys for the defense "as sweeping the floor of the court room with their skirts in the un-American attempt to prejudice a jury."

It is a sign of hope for our future that in one little aspiring town the best women are standing by law and order and in behalf of threatened homes. It is a significant fact that the families of the accused absent themselves. Nothing is said by the attorneys for the saloons about the un-Americanism of a little foreign whisky oligarchy of fifteen per cent unlawfully thrusting on a community a costly and destructive institution against which they have intelligently protested to the supervisors, until their anti-saloon convictions are as well known locally and are becoming known widely as Oberlin's and Berea's devotion to the slave. Friends pray for us. You may be in a like battle ere long. May a God of love and justice speedily grant a victory for the right. Beside praying, think about it and be on guard. Bystander, use tongue and pen for the battle of righteousness.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

June 12.

Topic: What must I do to become Christ's Disciple? Matt. 16:24-26. John 13:33-35.

It was an unpremediated remark of impulsive Peter that caused our Lord's reply to the question of the topic. Strangely enough too, as Matthew records it, Peter's bad break, as we should term it to-day, immediately followed a sublime affirmation. It was just after Peter had given his great testimony to Jesus, "Thou art the Christ, the Son of the living God," that we find him objecting to his ministry of renunciation. He did not see that Divinity and self-denial were necessarily correlative terms and so he cried out in his shallow mistaken loyalty when Christ foreshadowed the cross, "Far be it from thee Lord." This outcry of Peter's led to the Master's utterance of what Matthew Arnold has called the "Secret of Jesus." "If any man will come after me let him deny himself and take up his cross daily and follow me."

The passage in John is the "new commandment" that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye love one another.

Many answers might be given to the question, "What must I do to become Christ's disciple?" yet they all merge and blend. We become so by faith in him, that is through cordial anl loyal trust. Faith is receiving and resting "upon him alone for salvation as he is offered to us in the gospel." The moment we thus do we are his. Launching out in faith we are safe on the ocean of his redeeming love. Casting all upon him, our gilt, our weakness, our need, our fears, we become at once the subjects of his infinite care. This is the beginning of discipleship; without which there can be none.

Then discipleship is a following—a coming after—it is being like Christ. We become his by striving to think as he thought, feel as he felt and do as he did. Discipleship is a discipline. If it were all of faith and nothing of loyalty, trust merely, and not trueness to his spirit it would be a transaction only and not a life. But, it is never so. Christianity is a faith that works by love. It is an obedience of faith. Christ did not mean when he spoke (John 3:16) that eternal life was the gift of a faith without conditions. Neither did he mean when he said to Philip, "Follow me," that he was to do so blindly without faith. No! It is both a faith and a following or rather a following in faith.

Following implies the mind of Christ. Let this mind be in you which was also in Christ Jesus. Discipleship involves lowliness of spirit, meekness of disposition, the very opposite of self assertion and spiritual pride. To be a Christian is to have a spiritual mind —one set on heavenly things. Such does not imply servility or a cringing tone or bearing. Nay! the reverse of this. True dignity is alone possible to one with a Christian mind. It makes itself of no reputation yet it nowhere is unmindful that it possesses the elements of true power.

Following implies the heart of Christ. The true disciple lives and breathes the atmosphere of love. Discipleship involves tender and quick response to every emotional appeal. Was Christ touched with a feeling of human infirmity, so will his disciples be. Did his heart beat for his own, for little children, for Jerusalem, for every human need, so should ours. To follow Christ is to have an emotional nature to every human impulse and response, to every noble sentiment. It is to be tender to the sinner and patient with the weak. It is to "love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself."

Discipleship also implies the zeal of Christ, his purpose and his active life. Following means doing. The Christian is about his Father's business ever. Watchful as to opportunities, quick to improve them and steadfast unmoveable, always abounding in his Lord's work. It is stimulating to trace the movements of Jesus during a single active day. To note his tirelessness, his shrinking from no toil or task, his refusing sometimes even to eat and drink, saying that it was "his meat to do the will of his Father which is in heaven." See him on his wayside ministry! Follow him inland from Capernaum! Trace his frequent journeys to Jerusalem! Study his Judean ministry, his Gallilean, his Perean; all these and vastly more in the brief space of three years. His was a wonderful life and we are bid to follow in his steps.

Then to become a Christian developed and ripe involves the school of suffering. As has been said, it means a life of self-denial. The Christian leads a dying life all the day. He must crucify the flesh. In the soil of the heart there springs up from the buried roots of sin a thousand impulses, longing, desires, ambitions, that cannot be gratified, they must be repressed. This means self-denial. From without—a sinful environment—there are a thousand stimuli to sin; we call them temptations. They appeal to the mind, the heart, the will. They are protean in form and guises. They must be met wih a stern "Get thee behind me." This involves pain and suffering. There is a taking up of the cross in resisting temptation.

There is the suffering of sympathy. The Christian man bleeds in heart and spirit for others. He gives of his very life in ministering pity and compassion. Nor can this be neglected. The sympathetic life is es-

sential to our Christian being. We must needs "rejoice with them that do rejoice and weep with them that weep," be kindly affectioned one to another in brotherly love. This is sweet suffering no doubt, yet it is suffering and implies the twinges of heart pain.

Unselfish living is a suffering life always. It has its compensations, doubtless' and its uses are very sweet, yet they imply present and immediate crucifications of the selfish life.

Still, it should not be believed that becoming a Christian dwarfs a life—on the contrary it completes and crowns it. The unchristian life is narrow and small beside it. It has been remarked that through Christ we reach our higher self. Only he who loses his life in Christ truly finds it. To be a Christian is to be saved. It is to live a manly, and God-like life. To reproduce the divine image in the soul. Only the Christian truly lives. Only the Christian will live when the earth shall melt with fervent heat and the heavens be rolled up as a scroll. To the Christian alone opens the eternal vistas of immortal existence. Who would not be a Christian man?

CHURCH NEWS.

California.

Oakland, Pilgrim.—Rev. R. C. Brooks and wife, accompanied by the Rev. Dr. and Mrs. Brooks of Redlands and other members of the family, left Monday for a vacation of several weeks in the East. They expect before returning to take in the St. Louis Exposition. Pilgrim church people will be lonely without their greatly beloved pastor and his wife, both of whom fill a large place in the church and community.

Campbell.—Rev. Geo. Atkinson was back in the pulpit Sunday morning, May 22d, after an illness of several weeks. In the evening, Secretary James of the Y. M. C. A. of San Jose, with three Association members came out and held a union service. Fifty years ago the graduating class of Iowa College was composed of two persons, brothers, John and Wm. Windsor. The former has been visiting the latter, the Rev. Dr. Wm. Windsor in this vicinity. Recently a reception was given these two brothers, both doctors of divinity now, at the home of their sister, Mrs. Dr. Cooper. Several Iowa college graduates were present, and messages were received from others. Among those present was Prof. Ephraim Adams, Jr., of Stanford, a son of Dr. Ephriam Adams, one of the famous Iowa Band and one of the founders of Iowa College.

Petaluma.—Sunday, May 29th, was observed as Children's Day by this church. The exercise of S. S. and P. Society was used and under the direction of a committee was rendered in a creditable manner. A substantial offering for the society was taken. There were five graduates of the catechetical class which for four months was conducted by the pastor, these were each presented with a copy of the American Revised Bible for good work and faithful attendance. Seven children between the ages of twelve and fourteen were received into the church on confession of faith. Four of these are graduates of the present catechetical class and three of the catechetical class of two years ago. An interesting feature was that the last three are brothers. The S. S. is flourishing and doing splendid work, a good body of scholars with faithful teachers and officers. The school now enrolls a larger number than for many years, it contains material that will make good men and women and the hope is that many of the scholars will enter the church before they pass from under the school's influence. The Home Department numbers sixty members and is helpful to the school and church.

RECOGNITION SERVICE AT RENO.

A very interesting recognition service was held with our Congregational church at Reno, Nev., on Monday evening, May 23d, to welcome the new pastor, Rev. C. L. Mears. The chairman of the board of trustees, Dr. L. W. Cushman, presided and addressses of welcome were made by the pastor of the Baptist church, by a representative of the Christian Endeavor society, by a prominent judge in behalf of the citizens, while the Presbyterian church was represented in the service and the Methodist church also joined in the hearty welcome which was accorded Mr. Mears.

The recognition address was given by Rev. H. Melville Tenney of San Francisco, who had also had the pleasure the preceding evening of giving an illustrated address on "China and Our Missionary Martyrs," and of receiving a generous contribution for the work of the American Board. Special music was furnished for the occasion by members of the choirs of the sister churches. Dr. Kingsbury, district superintendent of the American Home Missionary society, made the closing address of the evening.

Mr. Mears' enthusiasm and energy have already made an impression upon the church and the community and there is every promise of an excellent work as a result of this union of pastor and people.

MILLS COLLEGE.

An excellent year of college work was brought to a successful close a few days since, when a class of five young ladies received their college degrees, and twenty-one others their seminary diplomas from the hands of the venerable president, Mrs. C. T. Mills. Many of the seminary graduates will return to take the higher course, while others will become trained nurses or enter upon the varied duties of home life. One of their number has already become a bride. The baccalaureate sermon was preached by Rev. Wm. K. Guthrie of San Francisco, who chose as his text the story of the woman of whom her Lord said, "She hath done what she could." The commencement address was delivered by Rev. Frederick W. Clampett, D.D., also of San Francisco, who spoke in a very spirited manner on "The Influence of Woman."

During the past year the college has prospered under the leadership of Rev. Raymond C. Brooks, of East Oakland. Twenty-seven members have been added on profession of faith and the contributions for missions have amounted to about $400. A flourishing branch of the Y. W. C. A. is maintained by the older students, and a C. E. Society by the younger ones. A good delegation attended the Capitola convention and greatly enjoyed that excellent series of meetings and health-amusements. The new term will open on the tenth day of August.

Next Monday the Congregational ministers of San Francisco and vicinity will have the pleasure of an address from the Rev. C. R. Hager of the A. B. C. F. M. work in China. Mr. Hager and family arrived in San Francisco last week and will go East soon. They are on missionary furlough. The Rev. G. D. Wilder and family reached San Francisco on the same boat and went East at once.

Oregon Letter

By George H. Himes.

On May 25, 1844, the first Baptist church on the Pacific Coast was organized in a log farm house on Tualatin Plains, about twenty-five miles a little north of west from the city of Portland of today. The owner of the house was Mr. David T. Lenox, an immigrant of 1843, well acquainted with Dr. Marcus Whitman, and always remembered with gratitude the signally efficient services of the heroic doctor to the immigration of that year. Mr. Lenox was the leading spirit in causing the organization to be effected, which when completed numbered seven members.

Viewed from the standpoint of today the preamble to the constitution of this primitive church possesses peculiar interest, and your correspondent ventures to quote it entire:

"Whereas, In the providence of God, a few names of us, the professed followers of Christ who hold to one faith, one Lord, and one baptism, have been thrown together in the wilds of the West, and being members of churches in the United States, desirous of keeping up the worship of God in our neighborhood and in our families, agree that we hereby constitute and come into union, first giving ourselves to the Lord, and then to each other, do covenant and agree that we will meet together to worship God and keep the commandments and ordinances of God's house, and are hereby constituted in a church."

The church was named the "West Union Baptist Church." The first services at which a minister was present was Sept. 14, 1844, and that minister was a Methodist, Rev. Enoch Garrison, a pioneer of 1843.

The first Baptist minister to arrive in the Oregon country was Rev. Vincent Snelling in 1844, and he was chosen pastor of this church, preaching Feb. 2, 1845, for the first time. His salary for the year was "Two hundred bushels of wheat."

On March 8, 1845, the church voted to set apart the first Saturday in April for "the purpose of fasting and prayer to Almighty God for direction in the choice of a deacon." Mr. David T. Lenox was chosen deacon at that time. He was a godly man and well did he perform the functions of his office for many years, the influence of his character reading along the three-score years up to this time, although he went to his heavenly reward long ago.

The services were held weekly as a rule in the cabins of the settlers in the neighborhood several miles in extent, but on May 10, 1845, the "meeting was appointed for meeting-house in the neighborhood of Peter H. Burnett's"—a log cabin uesed by the Methodist brethren. This same "Peter H. Burnett," who probably did more than any other single man to organize the immigration of 1843, being a good speaker, a lawyer as well as a storekeeper, became afterwards the first governor of the State of California.

The sixtieth anniversary of the organization of this church occurred last Sunday, and it was the privilege of the writer to be present. The services were held in its first house of worship dedicated Dec. 25, 1853, and the building is still in good repair. The morning services were conducted by Rev. W. H. Latourette, a grandson of Rev. Ezra Fisher, the second pastor, a pioneer of 1845. A pioneer of 1847, Rev. A. J. Hunsaker, preached a grand gospel sermon in honor of the occasion, and in the afternoon Rev. J. F. Day, a grand nephew of the first pastor, conducted a deeply interesting reminiscent meeting, in which a number of those who were present sixty years ago took part, notably Mr. Edward H. Lenox, who came all the way from Oakland, Cal., to be present, and his brother and sister from other localities—all pioneers of 1843.

In the "reminiscences" many interesting things were brought out. One was that the second pastor at family worship always prayed for his "children and children's children." A grand child had charge of the services of the day. Another was that a certain Christian family refused to travel on Sunday while crossing the plains in 1845, although constantly urged to do so by the head of another professed Christian family. Recent investigation, so it was stated, had shown that all the members of the first family and their descendants had come into the church and been useful citizens, whereas most all the members of the second family, particularly those of the second and third generations, had become careless and irreligious and were outside the church and were without influence or standing in the communities where they now live or had lived. It was a striking testimony to the value of Christian services, even from the law standpoint of worldly position and gain.

The past week has been a "strenuous" one in many ways, particularly in respect to the morals of this city and the pending election in which the question of "local option" is to be voted upon. Early in the week Rev. Edgar P. Hill, D.D., of the First Presbyterian church, published a scathing article reflecting upon the mayor and the Oregonian. That paper replied in kind, and among other things as good as said that the best thing for Dr. Hill to do would be to leave the city if he valued his personal safety. The interesting thing about this matter is that the managing editor of the Oregonian is a member of Dr. Hill's church, and a son of Rev. H. Bross, of C. H. M. S. of Nebraska.

Today in the First Congregational church Dr. House introduced a resolution expressive of sympathy for Dr. Hill, and pledging the moral support of the church in his behalf, which was carried by an almost unanimous rising vote.

SKEPTICISM ABNORMAL.

But will the generality of men repudiate food, and school themselves to dislike music, and shut their eyes to the sweet light, because a few unhealthy, abnormally constituted individuals have no desire for them? We are to be guided, not by the exceptions, but by the rule, and the rule is that the idea of God belongs to man's original mental furnishing. As a rule, fishes have eyes, but some fishes are without them except in very rudimentary form, as are found in the darkness of the Mammoth Cave. As a rule, men have the power of speech, but some men are mutes. As a rule, men believe there is a God. If now and then a skeptic appear, should he be able to convince the world that skepticism is the rational attitude of mind? Should all the fishes become blind, all men become mutes, all believers become skeptics? It cannot be doubted that science and a study of Nature have confirmed man in his belief in the existence of God, and to the intuitive idea is now allied the philosophical and scientific deduction of intelligent First Cause. —Dr. F. M. Bristol.

Persons looking for a pleasant place for the summer vacation should address "Sunny Oaks," Saratoga, Cal. Terms for room and board will be given on application.

FOUR NEW MISSIONARY BISHOPS.

(From the California Christian Advocate.)

Rev. Isaac B. Scott, for the past eight years the stalwart editor of the "Southwestern Christian Advocate," was elected co-ordinate missionary bishop for Africa. He was educated in the Central Tennessee College, graduating in the class of 1880, and entered the Tennessee Conference the same year. The next year he was transferred to the Texas Conference and served in the capacity of pastor and of presiding elder. In 1893 he was elected to the presidency of the Wiley University. He was first elected to the General Conference in 1888 and has been continued as a delegate for five general conferences. He was also a delegate to the Ecumenical Conferences of 1891 and 1901. Dr. Scott is the third colored bishop elected for Africa, Bishop Burns and Bishop Roberts heading the list of missionary bishops. He is of a calm and unexcitable temperament, a conservative and wise leader of the colored people in the South. In the midst of all the outcry and injustice against the colored people in the South, Dr. Scott has never lost his temper. He is a valuable added factor in the solution of the problems before the church in Africa.

Bishop W. F. Oldham was born in Bangalore, India, in 1854, converted under the preaching of William Taylor, came to America in 1879, graduated from Allegheny College and Boston School of Theology, joined the Michigan Conference and soon afterward returned to India and opened the Malaysia Mission at Singapore, founding the Anglo-Chinese School at that place. His health broke down and he came again to America, serving as pastor in Michigan and in Pittsburg, and finally as professor of Modern Missions in the Ohio Wesleyan University, and in 1900 became assistant missionary secretary, with headquarters at Chicago. Everywhere his career has been marked with efficiency. He is a public speaker of rare force. It is seldom that we find in the same person a combination of strong characteristics so harmonious. He is a teacher, preacher and administrator, and yet his whole life is dominated by the spirit of missionary work. As assistant missionary secretary, he has been in constant demand for missionary rallies and conventions. His election will give satisfaction to the church at home and in India. By education, training and experience he is well equipped for this responsibility. Bishop Oldham has the confidence and hearty approval of the whole church, and we believe a great work is before him.

We learn from the "Daily Christian Advocate" the following facts concerning the life and missionary career of Bishop Robinson:

"John Edward Robinson, born in Ireland in 1849, came to America in 1865, converted in 1870. Studied at Drew Theological Seminary, from whence appointed missionary to India in 1874. Charter member of South India Conference, also of Bombay Conference. Represented former in General Conferences of 1888 and 1892. The itinerant wheel afforded opportunity for wide acquaintance with the whole India field, having served in the Nizam's Dominions, Mysore State, Burma, Bombay, Bengal, etc. Has been presiding elder since 1884. Elected by Central Conference editor of the official paper, 'The Indian Witness,' in 1896, has been re-elected three times to that office, at the same time being presiding elder of Calcutta District, Bengal Conference, treasurer of Bengal Conference up to 1902, secretary of the Calcutta Christian Schools' Society. Has represented and still represents his church and mission in various capacities—as member of the national council of the Y. M. C. A. and its board of directors, Calcutta; the Bible Society, and various interdenominational organizations. Two daughters, graduates of the Woman's College, Baltimore, are missionaries of the Woman's Foreign Missionary Society in India, one a teacher in the Isabella Thoburn College, Lucknow, the other in charge of the Zenana Marathi Mission, Bombay."

Rev. M. C. Harris, D.D., missionary bishop to Japan and Korea, was born in 1846 in Clairsville, Ohio, the same town in which Bishop Thoburn first saw the light. When a lad in his teens he entered the U. S. army as a cavalryman, and remained to the close of the Civil war, taking part in many engagements and in the final chase and capture of President Jefferson Davis. He was educated in the public schools, Scio College, and graduated later from Allegheny College. He joined the Pittsburg Conference in the early seventies and in 1873 went as a missionary to Japan, which was being opened at that time by Dr. Robert S. Maclay, one of the pioneer founders of our missions in China and Japan. Dr. M. C. Harris returned under appointment to Japanese missions on the Pacific Coast in 1886. It is in this capacity that his work has been remarkably successful. From a mere handful of timid converts the work has grown until it is now a victorious host numbering thousands. In 1886 the Pacific Japanese mission was a subordinate part of the Chinese mission. It had in its number a mighty man in Rev. K. Miyama. He was the first convert, a leader, an evangelist of great power. The work has spread to the Hawaiian Islands and the entire length of the Pacific Coast. It is one of the remarkable chapters in the history of missionary work. Dr. Harris has been so helpful and so wise a leader to the Japanese on this Coast as to gain and hold the confidence of the entire 70,000 now in the Pacific States. He has made two visits to Japan. In recognition of his services to the Japanese in this country, the Emperor decorated him with the insignia of an order. Bishop Harris is a quiet, mild, retiring man until Japan (!) is mentioned, then every drop of blood in his veins is tumultuous with enthusiasm. He speaks the language, expresses the optimistic hopes, rings out the tone and spirit of the Japanese mind and so perfectly understands their temperamental moods and unquenchable enthusiasm as to be a leader among them in the highest sense of the word. While Bishop Harris' missionary labors have been confined to Japan and the Japanese on this Coast, he is also missionary bishop for Korea, one of the most important and rapidly growing fields of missionary work in the far east. California Methodism highly appreciates the honor which has come to it in the election of Dr. M. C. Harris to the missionary episcopacy. He is a man of spirituality, a most delightful personality, utterly transparent in heart and life, richly endowed with grace, tender, kindly and gentle in all his administrative acts. Japan and Korea will find in him a leader of dauntless courage, tireless devotion and of inflexible purpose. Long live Bishop and Mrs. Harris!

The Joy of Soul Winning.

It was the joy of Christ's life to save men. In the last hour of his earthly life he brought home a wandering sheep. Now he is on the throne, his interest in saving lost man is not less than when he hung upon the cross. Millions have been rescued from danger and death since he saved the dying thief, and still the work goes on. The present winter has seen great multitudes brought home to God; not a day goes by without great joy in heaven over repenting sinners.

When the church is filled with the spirit of the good Shepherd and goes after the lost in his name and strength, her mission is always successful. The bringing home of lost souls is not followed with tears, and graves and vacant hairs, but great joy on earth, and still greater joy in heaven. "Let him know that he which converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins."—Rev. Thomas Wilkinson.

Viceroy Alexieff, of Russia, who recently gave out that all war correspondents using wireless telegraphy would be treated as spies has relented. Public sentiment was strongly against such an order, and public sentiment is, after all, a great factor in the world's problems. Russia must reckon with it.

Sunday-School Lesson.

Edwin Francis Brown.

Lesson XI. June 12th.

Christ Crucified. Mark xv: 22-39.

Golden Text: "Christ died for our sins according to the Scriptures" (I Cor. xv: 3).

DAILY HOME READINGS.

M. Christ Crucified (Mark xv: 22-39).
T. "Father, forgive!" (Luke xxiii: 32-38).
W. "Today in Paradise" (Luke xxiii: 39-49).
T. "It is finished!" (John xix: 23-30).
F. Lifted up (John iii: 9-17).
S. Peace by the cross (Col. i: 12-22).
S. The new song (Rev. v: 1-10).

INTRODUCTORY.

The trial of Christ was one of the worst travesties on Justice the world has ever known. Determined upon revenge his accusers were deaf to every denial he made, and indifferent to every etxenuating circumstance involved. They had accused him of disloyalty to the government, yet had demanded the release of Barabbas, then in prison on a charge of sedition, coupled with other crimes. Having been mocked and scourged, he was compelled to carry his cross to the appointed place of crucifixion.

EXPOSITORY.

V. 22. There has been for centuries a controversy over the exact place of the crucifixion of our Lord. It is now quite generally agreed that it was a knoll about two hundred feet from the Damascus Gate, on the north side of Jerusalem. This knoll is about sixty feet high, and in contour like the crown of a head. "The cavities in the front add to its remarkable resemblance to a skull."

V. 23. Compassionate women of Jerusalem, at their own expense, prepared an anodyne for condemned sufferers. "But no anodyne or soporific potion should cloud his faculties in this climatic hour."

Vs. 24-33. One cannot read the details in connection with our Lord's death without a revulsion of feeling, not only against the indecent haste on the part of the officials, but against the utter heartlessness of the executioners and the people looking on. That he should be taunted and railed at outrages every sense of mercy. The soldiers even rattled their dice to determine who was to have his seamless garment. But some mighty truths were spoken that day. Weakling that Pilate was in surrendering the prisoner to the hatred of the Jews, he paid a compliment to the Savior's kingship, and whether consciously or unconsciously, gave a hint, by the wording of the inscription, as to the universality of his reign.

"He saved others, himself he cannot save," shouted his tormentors; but that One who came not to be ministered unto, but to minister, and to give his life a ransome for many had no desire to save himself. He who would save himself cannot save mankind. By becoming obedient unto death Christ made it possible for all men to have salvation.

V. 34. At the ninth hour the evening sacrifice was offered in the temple. The despairing cry of Jesus, which is a quotation from the Twenty-second Psalm, precede his significant words, "It is finished." Then it was that the veil of the temple was rent in twain. That middle wall of partition was forever broken down. Every man might thereafter go into the holy of holies without fear, and in that sacred place be enwrapped with the Shekinah glory. The priest of the old dispensation was superseded by the Great High Priest, ever touched with the feeling of human infirmity.

Surely many besides the centurion were impressed with the fact that Christ was the Son of God. Heaven bent low that day to whisper many things to earth. A few caught the message and were made to rejoice.

SUGGESTIVE.

1. The enemies of Christ sought, by crucifixion, to stamp out his influence in the earth, but in reality they extended it.
2. The death of Jesus ushered in the new dispensation.

The Ministry of Sorrow.

Emma Schrader.

Mr. Orton looked with anxious face into the clear, discriminating face of the specialist who had been called to consult regarding his wife's illness, and said, "Well, doctor?"

"There is nothing about your wife's condition that need cause grave alarm. There has been some exaggeration regarding the gravity of her case. She has, of course, sustained a severe shock in the death of her child. How old did you say the child was?" asked the doctor.

"Our daughter was five years old. She was her mother's constant companion, and during the month since little Margery's death, my wife has seemed quite indifferent to everything about her," returned Mr. Orton.

"As I was saying," continued the doctor, "she has sustained a severe shock and needs to be roused from this state of lethargy into which she has fallen. She does not need medical skill so much as a change of thought, or some interesting occupation. She must be roused from this comatose state; a subtle sympathy, a startling revelation, an apparent danger, or some new interest in people or things, may suffice to break the tension and relieve the already overstrained nerves; and you, better than I, can supply the means to accomplish this."

When the doctor entered his carriage, Mr. Orton returned to the library, more depressed, if that were possible, than before his visit. With set face and hands cold and interlocked behind him, he began to pace the room. He had tried every known means to awaken his wife to some slight interest in life, but had failed; and now—steps were heard in the hall outside; they paused at the door, and as he turned, a voice said, "I saw the doctor leave a few minutes ago and I thought I would inquire how your wife is. She is not worse, is she?"

The speaker was a woman about fifty years of age, plainly dressed, but with a kindly sympathy expressed in face and voice. She was the delegate to a convention, whom, before little Margery's illness and death, his wife had promised to entertain. In the anxious days that followed, this promise had been forgotten and the committee had brought good "Aunt Sarah" Lockwood here, all unmindful that the hostess was ill. Mr. Orton had told their domestic to make her as comfortable as possible, but to tell her that Mrs. Orton would be unable to see her.

"No, she is not worse," he said. "There seems to be no change in her condition, but she is unable to rally from the shock occasioned by our daughter's sudden death."

"It's too bad," said Mrs. Lockwood. "Grief comes to the rich as well as to the poor, and perhaps we, whose hands are too full to leave time for despair, are the more fortunate."

Mr. Orton looked at his guest; he saw in the face the record of years of patient pain, but there was something too, besides that. Instinctively he thought of Robert Browning's line: "I have lived, seen God's hand through a life time, and all was for the best." What if her's was "the subtle sympathy" that could meet his wife's need? Then he said: "I am not sure that Mrs. Orton will feel able to talk with you, but I wish you might see her. Would you like to go to her room?"

"If you think it will not disturb her I would like to see her," said Mrs. Lockwood.

Mr. Orton led the way up the broad stairway. At the door of his wife's room his guest paused, while Mr. Orton, going to the couch where his wife lay, said: "I shall be unable to be with you for a little while this evening, dear, but Mrs. Lockwood, your convention guest, will stay with you."

"Oh, it does not matter whether any one stays. It is too great an effort to talk any way," she replied.

Mrs. Lockwood came quickly forward and laid her hand tenderly on the sufferer's head and said: "Don't you try to talk. I'll just sit here by you for a little while, and if you feel like telling me your trouble you can do so, and if not, I shall understand just how you feel."

She seated herself in a rocker near the couch. The late afternoon sun was flooding the room with its warmth and light, while through the opened window came the fresh, cool air of early spring. Only the faint, regular ticking of a clock upon the mantle broke the stillness. Into her face where so clearly were traced the lines of a chastened sorrow, there crept a

far-away look. Presently the invalid's hand touched hers as she said: "Tell me about your life!"

Then Mrs. Lockwood, taking the small white hand of the sufferer in her own long, bony, toil-worn hands began: "When I was a young girl I lived in Vermont, where at the age of twenty, I was married. After we had struggled along for five years, husband and I decided it was best to sell our little hill-side farm and move west. Our Margaret was three years and Baby Helen a few months old.

"Our sodhouse in Nebraska, though very unpretentious, was comfortable, and had it not been for the hot winds we might have found our life there pleasant. The first year our crop failed, but the second we felt sure would reward our toil. We had put all we had into the purchase of the farm, and we needed the harvest. But the second year the hot winds swept over the plains and left our fields of corn seared and dry. The alfalfa fields furnished only enough to keep our horses and cattle from starving, and we were dependent on our garden and poultry as our only means of support. Then, following the hot winds of June, came a sultry summer when fever did its deadly work.

"From the anxious watch by my husband's bedside, I stood, one morning, in the door of our little cottage; a rain during the night had cooled the burning sand and the early morning air felt cool to my throbbing head; I looked away to the two tiny graves we had made in that new land, then I thought of the sick husband I had just left, and my heart cried out against its sorrow and loss."

Tears stood in the eyes of the sufferer on the couch, but they were not for her own grief. In the deeper sorrow of the woman before her, she had forgotten her own and her voice trembled as she said: "How could you bear it?"

With eyes that saw more clearly the scenes of those by-gone years than she did the face before her, Mrs. Lockwood continued:

"But it seemed to me that early morning as if the very earth breathed comfort. In almost audible voice verses that I had learned long ago in my New England home came to me: 'Thy shoes shall be iron and brass and as thy days so shall thy strength be.' And strangely and with deep meaning there was coupled with that, this other one: 'The eternal God is thy refuge, and underneath are the everlasting arms.' I had never tested the comfort of the 'Eternal God,' but it proved all-sufficient; I did not know the strength of the 'everlasting arms' but they were unfailing; I could not understand his leading, but God proved a sure refuge.' I knew that the sick husband would need all the comfort and strength that I could give him, and if God furnished the "shoes of iron and brass,' while he called me to walk rough paths, I would at least wear them."

"And you husband, did he get well?" inquired Mrs. Orton?

"Yes, he got well and we have known some prosperous years since then," she replied. "Besides," she continued, "we have learned that there is comfort in knowing that Heaven is not tenantless for us, and when, some time, we reach that home, we are sure of a welcome from the two who might not remain with us here."

The tick of the clock on the mantle was still heard, but aside from that the stillness was unbroken. The older woman was living again the days of the past; the younger one was trying to measure her own sorrow in the light of another's experience. For both the fragrant evening hours were laden with a healing balm.

When Mr. Orton entered the room he saw the look of interest in his wife's face. In answer to his inquiry she said: "Yes, I am better now; at least Mrs. Lockwood has shown me how selfish my grief has been, and I am resolved, despite our loss, to live a brave and cheerful life."

When, a few days later, the convention closed, both husband and wife felt that good "Aunt Sarah" Lockwood, through the minstralcy of sorrow, had given to their home the echoes of a song of gladness.

143 Fourth St., Redlands, Cal.

Pass It On.

"You're a great little wife, and I don't know what I would do without you." And as he spoke he put his arms about her and kissed her, and she forgot all the care in that moment, says a wise exchange. And, forgetting all, she sang as she washed the dishes, and sang as she made the beds, and the song was heard next door, and a woman there caught the refrain and sang also, and two homes were happier because he had told her that sweet old story, the story of the love of a husband for a wife. As she sang, the butcher boy who called for the order heard it and went out whistling on his journey, and the world heard the whistle, and one man, hearing it, thought: Here is a lad who loves his work, a lad happy and contented.

And because she sang her heart was mellowed, and as she swept about the back door the cool air kissed her on each cheek and she thought of a poor old woman she knew, and a little basket went over to that home, with a quarter for a crate or two of wood.

So, because he kissed her and praised her, the song came, and the influence went out and out.

Pass on the praise.

A word, and you make a rift in the cloud ; smile, and you may create a new resolve; a grasp of the hand, and you may repossess a soul from hell.

Pass on the praise.

Does your clerk do well?

Pass on the praise.

Tell him that you are pleased, and he will appreciate it more than a raise. A good clerk does not work for his salary alone.

Teacher, if the child is good, tell him about it; if he is better, tell him again; thus, you see, good, better, best.

Pass on the praise now. Pass it on in the home. Don't go to the grave and call, "Mother." Don't plead, "Hear me, mother ; you were a good mother, and smoothed away many a rugged path for me."

Those ears cannot hear that glad admission. Those eyes cannot see the light of earnestness in yours. Those hands may not return the embraces you now wish to give.

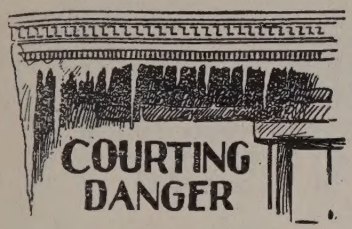
Pass on the praise to-day. — Argenta Hustler.

"Old Abe."

You know the relation the eagle bears to the emblem of our country. The eagle is a very strong, fearless bird. It soars far above the haunts of other birds and makes its nests far up the mountain peaks. Every one looks upon an eagle with respect as being the King of the birds. During the Civil War a regiment was preparing to march to the scene of battle. Farewells were being said and women and children were weeping as their husbands and fathers were marching off to a country where there was little but bloodshed. As the regiment was about ready to depart, a white man from the border came into the village bearing a great eagle in his arms. He had bought the eagle from the Indians. The head of the regiment bought the eagle and the soldiers carried it with them as their mascot. Abraham Lincoln was the President of the country at that time and the soldiers of this regiment decided to name their mascot after the President.

After a time the eagle came to be known as "Old Abe." This eagle was taken with the soldiers into twenty battles. He was wounded six times, but always nursed at the hospitals as carefully as a soldier would have been. He came to be loved by the soldiers of the regiment and to be considered as the property of the whole army. The regiment which carried him was known as the Eagle Regiment.

When the war was over this regiment proudly carried home their eagle. The eagle was placed on the grounds of the State-house and cared for as long as he lived.



It is courting danger to stand under icy eaves. Not a few have learned this to their cost. Every winter injury and even death are reported as the result of this carelessness. But there is a far more popular way of courting danger. Every man or woman who neglects a cough is inviting sickness, and many a fatal sickness has its beginning in a slight cough.

The timely use of Dr. Pierce's Golden Medical Discovery will cure the cough. Even when the cough is obstinate and there is hemorrhage with emaciation and weakness, "Golden Medical Discovery" always helps and almost always cures.

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Opening to the Enemy.

Those who indulge fretful feelings, either of anxiety or irritation, know not what an opening they thereby give to the devil in their hearts. "Fret not thyself," says the psalmist, "else shalt thou be moved to do evil." And in entire harmony with this warning of the elder Scriptures is the precept of St. Paul against undue indulgence of anger: "Let not the sun go down upon your wrath, neither give place to the devil." Peace is the sentinel of the soul, which keeps the heart and the mind of the Christian through Christ Jesus. So long as this sentinel is on guard and doing his duty, the castle of the soul is kept secure. But let the sentinel be removed, and the way is opened immediately for an attack upon the fortress.—Bishop Huntington.

A Railroad Official's Noble Stand

It is reported that recently some men waited on the general passenger agent of the Santa Fe Railroad, to make some arrangements in regard to Sunday excursions, and that he replied to their request as follows:

"Gentlemen, if you have come to get the Santa Fe to run Sunday excursions, you have come to see the wrong man. The Santa Fe does enough business on week days without running extra trains on Sunday. If I had my way about it, not an engine on the entire system would have a fire in it; but the great commercial world and Government mail contracts compel us to run regular trains on the Sabbath.

What a great pity it is that all railroads are not in the control of officials whose views on the Sabbath question are as sensible and orthodox as are the views of the one above referred to. How much better it would be for the people, the country, and the entire world. The Sunday railroad excursion is one of the worst forms of Sabbath desecration.

Let Doubts Go.

Some things in the Bible trouble you. It is a very mysterious old Book—that Holy Bible of ours! Some things in it are figurative. Some things in it relate to the Jews and other people and do not immediately apply to us. Some things in it are often misinterpreted. But let all such matters go and look for Christ in the Bible. Do not bother about "difficulties." There are spots on the sun. And there are scars on the face of the moon. But how good and glorious the sun is for light and heat and power! And how beautiful the new moon is, and how glorious the full moon! Let doubts go! Let the critics go! Find Christ—and you have everything! And better than all, be ready and eager to have him find you!—Bishop Vincent.

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A Mighty Force.

The mightiest force in the world today is Christianity. It used to be worth a man's life to confess Christ before the world—and it is yet, if the man would only see it in the right light. For nothing short of a whole life is either pleasing or acceptable to Christ. There never was a time in the history of the world when a man could lift his head with greater gladness or with more justifiable pride to say, "I thank God I am a Christian," than now. Thank God for Christ, Christians and Christianity. Christianity—it led a Savonarola to submit to gibbet and flames; it led a Cranmer to thrust his right hand into the flame that it might burn, first because "it had written contrary to his heart"; it led a Luther to face an angry council—"an empire against a man"—and to exclaim in words that will never die: "Here I stand; I cannot do otherwise. God help me." It has led apostles to suffer lashes and imprisonment and death. It led Stephen to be bold enough to face the Sanhedrin and condemn it to its teeth, though his denunciation is immediately followed by his execution. It supports a Carey in India, a Livingstone in Africa, an Ashmore in China. It sends the brightest and best of all our fair land to the worst part of it, and only offers fever and trial and death as an inducement. Thank God that we are Christians engaged in Christian work! Everything must be subservient to this mightiest force in the world.—Christian Work and Evangelist.

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